

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

TORONTO, CANADA, THURSDAY NOV. 14, 1889.

[No. 46.]

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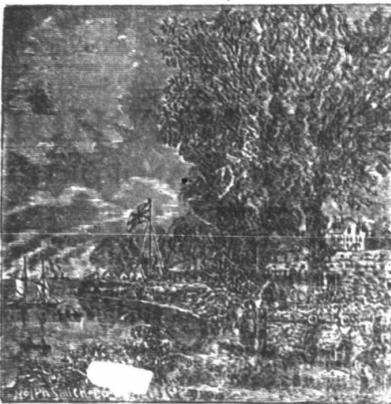
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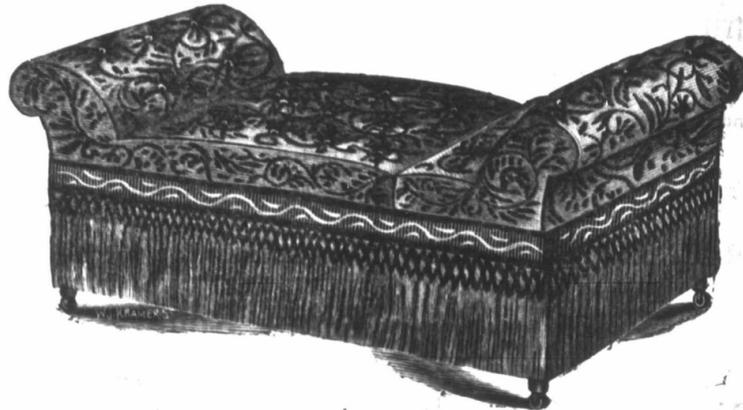
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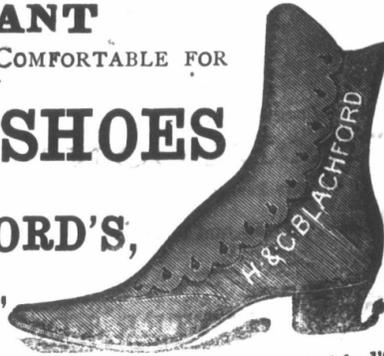
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THURSDAY NOV. 14, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

## TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

SINGING PRAYERS.—The recent scenes in and outside a church in Ottawa were the result, we must believe, of some grievous misunderstanding which has, we hope, been cleared up, or soon will be. Much as we prefer a musical rendering of our service, we infinitely prefer harmony in the worshippers. It is reported in the local papers that the chief objection to the service, the one indeed which moved certain persons to abruptly quit the church, was the introduction of the almost universal custom of singing the responses to the Commandments. A distinguished member of that church is said to have remarked, "I do not want the choir to sing my prayers for me." Surely this is wrong, for do not choirs all through the service sing prayers even if nothing is sung but hymns, as they are chiefly prayers? That any individual worshipper is

in any way prevented saying his own prayers because of the same prayers being sung by other worshippers, is hardly correct. Are there not in all congregations many who cannot sing at all? Are they therefore prevented praising God and supplicating His mercy and blessings while others are singing parts of the liturgy and the hymns? The objection made that the private prayer of non-singers is prevented by the singing of those musically inclined, will not bear examination—it has not a shadow of foundation. The objection to prayers being sung as we have dealt with before, but may repeat, that if prayers cannot be sung as well, that is, as earnestly as said, then the Jews of olden time and to-day were and are living without prayers, because their custom was, and is to sing their prayers both in private and public worship. And persons now gifted with a fine musical ear, and musical voice, are by this rule incapable of prayer, because such persons unconsciously, and instinctively, sing in all their utterances! Indeed we may go further, and declare that no man can speak without singing to some extent. A quick ear detects the passage from one note to another of all voices, badly as the vocal organ may be used by its owner, and crude and unmusical as may be his speaking, when judged from the standpoint of musical art. We trust a little reflection on one side, and conciliation on both, will bring this Ottawa matter to a happy termination. But those who will not pray while others are singing their prayers should prepare for a great surprise in Heaven! What will their fate be if they rush out of the Temple above, as they did out of the earthly one, because of their dislike to singing? In the alternative place there is no music, we believe, and it is the only place where it is absent!

THE JESUITS CELEBRATE GUNPOWDER PLOT DAY.—Considering the fact that the 5th of November is celebrated, and ever will be remembered, as the day upon which by God's goodness the Jesuits were frustrated in their design to destroy the members of the English House of Parliament at one blow, it was a scandalous piece of indecency for them to select that day upon which they were to receive the public money, owned by the Queen and people of Canada, which the Pope had assigned to them through the Jesuits Estates Act. That day was chosen in order to fling an insult to those who demand that in Canada all citizens and all religious bodies shall have Equal Rights. This contemptuous, scornful sneer at a great national anniversary will, however, only give another reason for remembering "Gunpowder Plot Day." It may result in reviving this patriotic celebration in Canada.

A WORD ABOUT ARCHBISHOP LAUD.—The most recent work of rank on English history, Gardiner's "History of the Great Civil War," has a passage relating to Archbishop Laud which is worth the attention of those who have been led by half informed writers to regard that great man as he was regarded by those enemies of the Church by whom he was so cruelly murdered. The *Quarterly Review* says, "The charge brought against Laud that he had a design to reduce England to the Roman obedience is without a grain of evidence." The charge is, however, yet made as though it were beyond question! Mr. Gardiner writes, "Laud was charged with being an innovator." Here his accusers appear to have been no less guilty than himself. What innovation can have been greater than the overthrow of Episcopacy and the substitution of extempore devotions for the Book of Common Prayer?" It is no child's task to form a fair judgment of one placed in the times and circumstances of the martyred Archbishop, when the Church of England was assailed so dangerously on the one hand by Presbyterians and Independents, as much for political as for religious reasons, and on the other by the Church of Rome. A Church-

man in this age who finds any satisfaction in abusing Archbishop Laud, lays himself open to a suspicion of being at heart in sympathy with those who set Episcopacy aside and suppressed the Prayer Book.

THE SECRET OF THE POWER OF ROME.—The Bishop of Rochester in his last address said, "It may be useful for us to see how our great antagonist, Rome, is never off her guard, never loses heart, never pretends that religious differences do not matter, never doubts her own system, or permits others to think she doubts it, never pretends to hide what she is and what she claims, labors and waits for disciples, too often without scruple, with a wariness, a patience, and a resolution which go far to explain the secret of her gains from other Communion, and afford a lesson which we in some respects might do well to learn."

It is said of Cromwell by the ablest historian of his period that his success was owing to his clear conception of what he aimed to secure and his unwavering confidence in his power to attain it. Unstable men and unstable churches must in the nature of things make way for the strong and decided.

AN EVANGELICAL VIEW OF VOWS.—The Bishop quoted above, who is a thorough Evangelical, speaking of the proposed revival of brotherhoods, which some have spoken of as a return to monasticism, says in regard to vows:

"What is there in vows, abstractedly considered, inconsistent with the precept or doctrine of Holy Scripture, or at variance with the best interests of society, or in opposition to the needs of human nature, or out of harmony with the ordinances of the Church, or foreign to the spiritual history of great saints, whether of the Old or New Testament times?"

"As a matter of fact, the Bible record is full of vows of all kinds, and instead of deprecating or forbidding them, it recognises, sanctions, and regulates them. Civil society, under the analogous form of oath, insists on them as obligatory for the graver affairs of life. So far from only hurting or maiming human nature, they are again and again found to be a prop and help to its infirmities, because a support against the inevitable reactions of generous emotion. Indeed, if they were found of no value, they would disappear. At Baptism, and Confirmation, and Holy Matrimony, and Ordination, the Church in the most distinct and public manner possible recognises the importance of vows for life, and refuses to admit to her greatest ordinances without them. The great Apostle of the Gentiles, St. Paul himself, did not think it inconsistent, even with his liberty in Christ and his freedom from the yoke of the law, to make a vow, and keep it. It was that vow which sent him to bear witness at Rome.

Here another question occurs. If Christian people really feel that vows help them to great and lasting sacrifices, and that they keep the flame of enthusiasm burning in the heart, what right have we to interfere with their personal liberty, or sternly to tell them that they wish to bring back Romanism? "Promise" is also a liturgical word, and, if not thought feeble, might be an acceptable substitute for "vow."

ANOTHER UNSTABLE PERVERT.—Cardinal Manning has been informed by the Rev. H. Greene, O.C.R., a grandson of the late Canon Greene, of Bristol Cathedral, and a somewhat recent convert to the Church of Rome, that in consequence of his Eminence's refusal to administer to him—conditionally or otherwise—the customary Sacrament of Confirmation, he feels it incumbent upon him to withdraw from the Roman Catholic communion.

THE more of what is termed worldly wisdom man has, the less heavenly wisdom he possesses.

## CHURCH THOUGHTS BY A LAYMAN

THE NECESSITY OF LAW BEING SUPREME  
OVER INDIVIDUAL TASTES AND  
INTERESTS.

IT is one of the happiest features in the life of all British countries that those to whom is committed the administration of the Law are, as a rule, highly conscientious in their observance not merely of the Statute Law they have to deal with, but severely careful to set a high example by regarding also the laws and customs which govern those societies and institutions of which they are members.

A breach of law imposed by a private society, if it ever does occur, is universally most justly condemned if the rebel is in any way officially connected with the administration of the public laws. The necessity of law being supreme over private opinions and tastes is so imperative for the general welfare, that all sane minds instinctively condemn the member of any duly organised society, having commendable objects, who sets the rules of such society at naught in order to gain his personal ends, or to make trouble out of a spirit of partisan wilfulness.

The Church of England has done more service to humanity within reach of her influence than any other institution by breeding respect for law and order.

Now the Church of England has laws relating to her internal discipline. These are not all the wisest possible, just as many of those on the Statute book are foolish, but as no sensible citizen breaks a law to show his opinion of its folly, or because of its antagonism to his private opinions, so no sensible Churchman breaks the laws of the Church when they happen to run counter to his personal feelings or interfere with his personal schemes. Least of all do those Churchmen who have been set on high as examples of a law abiding life, as executors of the law of the State on offenders against those laws, ever scandalise the Church, their official position, and themselves as citizens by taking an ostentatious attitude of defiance to the laws of the Church. Honor forbids. Take an illustration.

A highly distinguished Chief Justice some time ago, who is a pronounced member of a certain School of thought, openly rebuked a whole congregation and a number of clergy of his own party, when they proposed to set the law and order of the Church at defiance. This illustrious Judge, one of the brightest ornaments of the Canadian Bench, even censured the use of the party name in association with the work of the Church wherein he worships.

That certain personal tastes of any person, cleric or lay, should not be catered for in an ecclesiastical arrangement, is indeed a very insignificant thing indeed, compared to his obligation to show reverence and obedience for the law governing such an arrangement.

See what principle is involved, and to what consequences it would lead were others to follow the law breaker's example! Suppose a few persons in the Church object to

the recognition of the Bishop as a ruling officer, because they are Presbyterians in principle, but worship in one of our Churches. Because of their Presbyterian opinions they resolve to exclude their Diocesan from all such control of the Church they attend, as the law provides he must exercise.

Or suppose, what happened in the Presbyterian body in England in the last century, that the congregations of the Church of England began to demand clergy who taught Unitarian doctrine or some other form of heresy, and the Bishop refused to appoint clergy so false to their vows, what should we expect from a Judge who belonged to such a congregation? Would he not be expected by the whole public, even by those whose opinions were sought to be taught in the Church, to stand firmly in defence of that law of the Church which declared the Bishop's rights and duty in appointing clergy? If, however, he led on those who treated the law of the Church with contempt, would not the whole community outside the law breakers demand, "How is it that thou who are set to administer the Law of the State, thyself consorts with and encourages those who defy the law of thy own Church?"

The Archbishop of Canterbury recently said, "Party was a loud spirit fixing attention on itself, and there were many in England to-day to whom party was more than their Church. Want of knowledge produced that want of respect for law which made the wisest men look with dismay on the probable effect of their example on other questions."

In these days when doubtless there is a movement which inspires some unwise enthusiasts to break the laws of the Church in the matter of ceremonial, he is estopped from protesting against such irregularity, who himself, in another direction, is equally guilty of a non-observance of the Church's law. Is it not notorious that the non-obedience of one party in the Church has led to the disobedience of an opposite party?

Coleridge in one of his brilliant essays shows how the teachings of Rousseau in regard to the freedom of individuals to set any general law at naught, which is to them distasteful, led on to "military despotism and the Satanic government of horror under the Jacobins, and of terror under the Corsicans." Rousseau's problem was, "to find a form of society according to which each one uniting with the whole shall yet obey himself and remain as free as before." Does not that maxim of anarchy strictly state the aim of those who, while united to the Church, yet desire to be free to disregard the law of the Church? Is that Apostolic, is it even common sense? We submit this to wise men, to honorable men, that the outbreak here and there of individualism, either in men or in particular congregations, which is really based upon Rousseau's principle, is a direct violation of the Apostle's command to be "subject to the powers that be," and an open attack upon the constitution of the Church of England.

"In that barbarous tumult of inimical interests which the present state of society exhibits, religion appears to offer the only means

universally efficient by which the classes most tempted to disorder can be made to learn their duties and urged to practice them." But what if those who are religious teachers or should be religious exemplars, set an example of law defiance? If the lights in the Church, the light of Obedience, the light of Duty, the light of Self-repression for the general interest,—lights of divinest lustre, be dark, how can the Church shine illumination upon society?

If Churchmen shape their conduct by the teachings of the pagan Rousseau, and the French revolutionists, as those do who set up their personal wills against the regular order, and constituted authorities of the Church, the Church will become a pandemonium of rebels, and our Zion, that has been a sanctuary of peace and safety, will be a hissing and a reproach,—no longer a home but a bear garden.

France sought refuge from the anarchy of those who in the name of Liberty committed those innumerable and hideous crimes to which Madame Roland so pathetically alluded to on her scaffold.

Churchmen are sick and wearied by the strife of partisans who disturb dioceses and congregations, ever and anon, by cries of the very same class as those which gave a false glamour to the work and words of Tom Paine, Robespierre, Rousseau, and others of that hellish crew who yelled for liberty while exercising the terrors of the sternest despotism. Our people will, however, not turn to Congregationalism, which is being pushed into such prominence, for relief, that would be going from the frying pan into the fire. If ever a secession took place there would be not a few who would seek rest where Newman went to escape from the troubles of the English Church. The cry "enfranchise the laity," the demand for the rights of the laity is inspired very much by the same restless spirit of dislike to orderly government which called forth "The rights of man." A demand that the duties of the laity shall be discharged does not catch the popular ear so readily!

The attempt to override the law of the Church in favor of some particular congregation, as appears to be the object of some agitators at present, is not calculated to enlarge the freedom of Churchmen, it will only provoke a reaction, and excite such strife as must lead to division, and to secessions towards dissent and Romanism.

A SLIGHT TO CANADIAN  
CHURCHMEN.

THE members of the Conference on Reunion, who met in Toronto some time ago, refused to make their meetings public. They have had a report printed, and yet still decline to let the public know what the Conference did.

But while we Churchmen in Canada are kept in ignorance as to the proceedings of the Conference, an exceedingly lengthy report of its sayings and doings has been sent from inside the closed doors of the Conference to an English newspaper!

We thought that our representatives at that Conference were commissioned by the Churchmen of Canada, [and therefore were bound to report to the Churchmen of Canada. We still think so, but it is clearly manifest that the report which has been furnished, as we say, from inside the Conference, was sent to England and not to any Canadian paper, was sent across the ocean out of that utter unconcern as to the judgment, or the rights, or feelings of Canadians, born or settled, which is so very delightful a feature in some who do not disdain to receive their incomes from the people of Canada.

The Church in Canada is only a branch of the Church of England, but we are not aware that the Churchmen of England have therefore any prior claim to a report from a Conference of Canadian clergy, over those Churchmen who were represented at that Conference.

It is high time our people of all classes stopped fixedly gazing at England and Englishmen, as the Jews of old turned their piteous eyes when in exile to Jerusalem, and turned their attention more to the claims, and the thoughts, and the interests, and the feelings of Canada and Canadians.

CONVOCATION SERMON.

THE following is a sketch of a sermon given in the *Mail* as preached by the Rev. Dr. Langtry, at Trinity College Chapel, on the 28th of October, the eve of Convocation.

Dr. Langtry's text was: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," Romans vi, 17. In the course of his remarks he said that we were living in an age which made a great outcry against what was called dogma. Men denounced dogma as if it necessarily enslaved the human intellect and hindered the proper development of the human character, but dogma was only the Greek word for doctrine, and doctrine was only a statement of the truths which God had revealed to them concerning Himself and His Son Jesus Christ. And so it appeared at once that the Christian religion could not exist without doctrine or dogma, which the men of these times were so ready to declaim against. The office, he said, of the Christian Church was not to find out new truths, but to witness and hand down the old truths which were delivered to us at the beginning. What, it might be asked, was the use of an institution like this in which they were assembled; why should men spend so many years in study, in thought, in learning, when all that was needed was just to receive and hand down the old truths of the Gospel? The need was this, that these old truths, so simply stated in the language of the creeds, were truths every one of them of infinite and unfathomable depths. They were truths which the most learned sons of men had never yet been able even to begin to fathom. They might learn a further lesson from the text from the manner in which the Scriptures so sternly condemned what it called heresy, and why the Church in every age had regarded heresy as a

dangerous and deadly sin. Heresy meant choosing, and a heretic was a choser, one who chooses his own religion. He chose what he believed, and rejected what he did not believe. One of the results of this method of choosing one's own religion was the divisions, the shameful divisions, among Christian men. If, said Dr. Langtry, they took up the newspapers and looked at the subjects advertised for the Sunday evening sermon, they would find that there was not one that dealt with any profound supernatural doctrine, but treated of some popular side of some popular subject. That process was going on all around them. Men were letting go more and more as the years went on those truths which God had revealed as a mould for patterning the lives and characters of men. One could not help feeling—and he was no pessimist, nor had lost faith in God's truth—but one could not help feeling that the outlook in the Christian world was not an inspiring one. When they thought of the debasing superstitions and gross materialism which disfigured many parts of the professing Christian world we could not help but be sad. He could not help feeling, and he felt it the more as the years rolled on, that so far as one could see the Church of England centred round herself the hopes of the Christian world of the future. There was no other Christian body in Western Christendom that stood up for the maintenance of the principle for which he had been contending, this moulding instrument which God had provided for our sanctification. There was no other Christian body which set itself deliberately to maintain the whole truth. In the Roman Catholic Church if a man asked what was truth he is sent for instruction to a living infallible voice, even if that voice may be uttered by an Alexander the 6th or a John the 22nd or any of the long line of harlot popes gathered round them. Amongst Protestant denominations men who ask what is truth were referred to some "interior verifying faculty." There was no dispute of the Bible being the Word of God, but there was difference about what the Word of God taught. And to solve this question the Church of England was the only body that Dr. Langtry knew that appealed to the testimony of the Church from the beginning and determined the central guiding truths by an appeal to the old rule, *Quod semper quod ubique ab omnibus*. Dr. Langtry went on to say that one of the evils that grew out of the divisions to which he alluded when men could not agree as to what was the truth of God was a harvest of purely secular education. The State, following the example of other countries, instead of trying to untie the knot, cut it by expelling God's truth from the subjects to be taught in the schools and colleges of the country, and set itself to enlighten and elevate human character by falling back upon classical, mathematical, metaphysical, and philosophical lore, the implements that were possessed and used by the heathen before Christ came. The results of this system were only beginning to manifest themselves in the growing want of reverence to authority among the young, and the scarcely disguised profession

of agnosticism amongst many of maturer years. He said the fruits were more manifest in the United States, where the tree was longer growing. A thoughtful writer of that country recently pointed out that men had fallen back upon the very principles and modes of life that prevailed among the ancient Romans before Christ came, and what was more, the very Neronian type of face might be met with in the streets and places where rich men resorted to in New York.

A WISE EPISCOPAL HOMILY.

MY brethren, great is our trust and magnificent our opportunity. We are servants of a Church which, in a unique position between the Communion of the East and West, is stretching out her arms over the civilised world, and is rapidly gaining a vantage-ground for good, which, in our children's time if not in ours, may give her a noble, because spiritual, empire, and which on all sides, as I have had occasion to observe from Winnipeg and Barbadoes, and from Brisbane to Vancouver, is full of robust and energetic life. But this Church is one. Its solidarity is a patent fact, though it be an unwelcome truism, which we must not evade. With our eyes and minds open we have all of us equally accepted its history, its formularies, its discipline. We are, as much as outside organization can effect it, members one of another. Let us walk in love, as Christ also loved us, and gave Himself for us. The corrosive sublimate in all hostile criticism is not truth but injustice. Mere hard hitting is of no consequence, and a man of sense and self-respect, when the quick pain to his self-love is over, accepts readily, if he may not welcome thankfully, the penetrating if somewhat rough judgment which has convicted him of error. I advise you not to care too much about being thought narrow; it is but a word of proportion and relation, and if not applicable in the sense of contracted or reserved sympathies is in course of time honourably true of all who prefer truth to politeness; nay, it may often be a charge of which we need not be in the least ashamed. But to be cold-hearted and self-sufficient, to be unreal or insincere, to run away from our principles as soon as we find it inconvenient to hold them, or to hide ourselves behind the straw shield of dead phrases, suspecting that they are dead but not daring to inquire, to desire victory for self rather than for Christ, and to borrow the world's weapons for the Church's service—this let us dread, from this let us ask to be delivered, for it is the snare of the devil and the denial of God. My brethren, let us scorn to be either ungenerous or unjust. It is possible for even good men to be both these, and with the best motives, and without knowing it. By being ungenerous I mean the coldly and stiffly declining to give others credit for the place they are filling, and the work they are doing, and the mischiefs they are combating, and the liberties they are vindicating, and the truths they are defending, and the sacrifices they are offering, and the devotion they are inspiring,

and the triumphs they are preparing, because in some things, and those it may be supremely important, they may not see with our eyes, nor borrow our phrases, nor value our company, nor appreciate our esteem. By being unjust I mean deliberately and repeatedly attributing to others motives, doctrines, or purposes, which they have distinctly and even indignantly repudiated again and again.

'It is a stinging injustice to say of Evangelical clergymen as a whole that they undervalue Sacramental privileges, or ignore the claims and authority of the Historic Episcopate, or are indifferent to the seemliness, even the majesty of Divine worship, or have a secret contempt for learning; and it is an equal injustice to an Anglican to say that he denies the necessity of conversion, or ignores the doctrine of justification by faith, or shuns a Dissenter as a natural enemy, or rejects the priesthood of the laity; and it is almost a ludicrous injustice to the so-called Liberal Churchman to say that he does not value dogma because he feels uneasy at some expressions in the Athanasian Creed, and does not think it suitable for public recitation in church, or that he is so incessantly occupied with the material and social and intellectual necessities of his people that the saving of their souls has been permitted insensibly to descend into the region of selfish if not puerile vulgarities. Once more: it is, I am persuaded, a real injustice to many of those whom most Churchmen, without meaning offence, describe as Ritualists, to say that all they want is to return to Rome, and bring us back with them. As a matter of fact, most of them would be quite satisfied with the optional use of King Edward's First Prayer-book, and none of them would consent to surrender Anglican independence for a hollow and artificial unity. It is also simply false to say that all they care about is a dramatic and sensuous ritual, when some of them, I may, say many, have spent their strength in the blessed duty of evangelising the poor and tempted in the lower parts of great towns, and when others are offering their lives, whether at home or in foreign heathendom, in a passionate and beautiful devotion, which to imitate is much better than to disown. I know better, you know better, we are all of us coming to know better; only let us not fear to say so, and to transfigure our differences with charity. Some day we hope to meet in the unclouded light, and perfect sympathy, and spotless holiness, and majestic worship of the life within the veil; let us anticipate it now, and keeping what we have, sharing what we know, and hoping where we cannot see, we will leave it to our Master to be our Judge.'—*Bishop of Rochester.*

#### A SUNDAY SCHOOL SERMON

Preached at St. Simon's Church, Toronto, Oct. 20th, 1889, by the Rev. C. LeV. Brine, B.A.

"He said unto him, feed My lambs." (St. John xxi. 15).

The Church of God, throughout the ages, from the day she was founded by her Lord and sent forth to her work, up to the present time, has ever been regarded by her children as the keeper and conservator of all holy truths, and the ever present witness to a risen and ascended Christ. All truths, all knowledge necessary for the instruction and well-being of

man in this life, and his salvation and perfection hereafter, have been committed to her safe keeping by her Divine Head, and have been held and cherished by her, as a sacred charge, with ever-increasing care and devotion.

She was sent forth as a Body complete in herself, and in living union with her Lord, to carry on in His name, by His power and authority, under the guidance and direction of God the Holy Spirit, that work which He initiated (itself a revelation to man), until He should come again in His Glory and Majesty.

Her existence was perfect and complete from the beginning, being the work of God Himself. She was not called into being because this or that truth had to be taught, which was to be a proof of the necessity of her existence, or a limit to her work or teaching. She was not a mysterious thing which arose, sphinx-like, from the ashes of a worn out Judaism, whose existence called for apologetic efforts on the part of man, whose life was drawn from, and whose efforts were circumscribed by the word of God, as being founded thereon, and for whose continuance constant appeals to that word were necessary.

The Church of God is Divine. She also is eternal, having a never ending existence; being a part of the Eternal Word Himself, the Body of which he is the Head, and having received from Him a communicated life. She follows upon and is the grand realization of the Incarnation of the Son of God, Who took upon Him human flesh that He might bring all things in heaven and earth together in One—even in Himself.

The Church of God, then, in life, in organization, and in work, is a subject of Divine Revelation. She is eternal in life, divine in character, and Christ's worker and witness upon earth. And as she is the divinely appointed depository of all the holy truths in the religion of Jesus Christ, so is she also the one and only teacher and impartor of their truths to mankind, drawing from the never-failing resources of her treasure-house those things which must ever be matters of life and death to her faithful and devoted children.

Proclaiming from age to age the saving message of redemption and salvation, pleading forever with her Head before the eternal Throne, the merits of that Death and Passion, declaring to men continually the benefits of that one, all-sufficient sacrifice, and imparting faithfully to him a dying Saviour's legacy, the strength and power of that Resurrection Life.

The "sacred deposit of truth" remains unchanged and unchangeable from age to age. It is the heritage of each succeeding generation. Upon each generation rests the solemn obligation to pass it on unimpaired. Upon each generation rests the holy and awful duty to bequeath it whole and entire as it had been received.

To-day, dear brethren, that "deposit of truth is ours!" To-day upon us this sacred duty, this solemn obligation rests!

Let us ask ourselves to-night,—are we faithfully and earnestly, in the sight of God, passing on the great truths of our holy religion to those who must ere long take our places in the Church of Christ? Are we to-day teaching our children those truths which should be as dear to us as the life itself? Are we bringing them up in that Holy Faith which was once and forever "delivered unto the saints?" Are we, according to command of our Saviour Christ, which is ever binding upon His Church, "feeding those lambs for whom He died, for whom He lives, and for whom He intercedes?"

To-day and to-morrow, as you are aware, have been set apart by His Grace the Archbishop of Canterbury to be observed throughout the world as "days of special intercession" for the Divine blessing upon our Sunday Schools. And to-night, during the few minutes at our disposal, we are to dwell upon, as far as we may, the importance of this great teaching organization within the Church, whose aims and efforts are so high and so holy, whose work from its very nature seems most in accordance with the Divine Mind and whose most sacred object must ever be to nourish and cherish those tender souls,—the jewels of the Christian Church,—who are to be made earnest and faithful members of Christ's Body here on earth and the sharers of His joy and crown hereafter in Heaven.

It is not necessary for us to say that religious schools for the young are as old as the Patriarchs and Prophets. We need not attempt to point out the similarity which exists between the Christian Sunday School and the schools of the Jewish Synagogues, nor to make a plea for their sanctity for the fact that the Holy Child Jesus attended them, and in them "increased in wisdom and knowledge." We need not trace our Sunday Schools to those "catechetical schools" which gave to the early Church some of her greatest defenders in the Faith. We can humbly take them as they have come down to us from the days when Robert Raikes and John Pounds gathered together the "waifs and strays" of England's cities and taught them about God and holy things. It is sufficient for our purpose to know that they exist among us to-day; that their influence is ever increasing and cannot be over estimated; that their work is such that we should "thank God and take courage," believing that they are destin-

ed under Him to be the greatest power in the Christian Church, to rear within her walls generations of holy men and women worthy of her sacred privileges and fitted to fulfil their high and blessed calling.

Surely, when we look about us to-day and view our social conditions, we must thank God, if we take any interest in our Church and the welfare of her children, that we have an organization which can in a measure check the spread of that religious indifference which is slowly but surely soothing our nation into spiritual slumber. When we consider how utterly defective our Public School system is with regard to religious instruction, we must believe the Sunday school becomes an absolute necessity if we are to keep our children steadfast in the faith of Jesus Christ. If we carefully regard the course public education is taking throughout the English-speaking world, we must be convinced that if the English nation is to remain Christian, loyal to the faith of Jesus Christ, there must be a more careful and searching training in our homes, and a more systematic and thorough course of instruction in our Sunday Schools.

(To be Continued.)

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

*All Saints' Day.*—This important festival of the Anglican church was duly observed in most of the city churches. The service at the Cathedral consisted of matins at eleven and with sermon by the Very Rev. Dean Norman, followed by a celebration of the Holy Communion, in which he was assisted by the Rev. Canon Richardson and H. J. Petry. A large number partook of the sacrament. At St. Matthews the day was of more than usual importance, as it is observed as the anniversary of the association of lay-helpers. The services of the day were commenced by a choral celebration of the Holy Communion at 8 a.m., when the rector was assisted by the Rev. A. J. Balfour. Several hundred communicants were present. At 10 a.m. the usual matins were said and the rector delivered an address. At 5 p.m. evensong was said as is usual every day, and at 7:30 p.m. there was choral evensong, with an address on the duty of lay helpers. The singing at all the services was excellent, and reflects great credit on Mr. W. A. H. Cuff, the talented organist of the church. The Rev. C. D. Brown, M.A., late rector of Dalhousie, N. B., and who is to be curate of St. Matthews for some time, assisted at the last service. Immediately after the 7:30 p.m. service the lay-helpers held their annual social gathering in the parish room. Most of those who take part in any branch of church work, including the choir, Sunday school teachers, bell ringers, &c., were present together with their friends. The Rev. A. J. Balfour, rector of St. Peter's, kindly gave a magic lantern entertainment, consisting of views of the cathedrals of England and other subjects, closing his entertainment by showing splendid views of the Bishop of Quebec and Mrs. Williams, the Bishop of Niagara, Rev. Dr. Allnath, late rector, and Rev. Lennox W. Williams, M.A., the present rector, all of which called forth hearty applause; after which the semi-annual distribution of prizes in money and books to the surplused choir took place. About twenty of the members received handsome prizes, and the evening's gathering dispersed after singing the National Anthem, all highly delighted with the enjoyable time spent. In St. Peter's Church, the rector, Rev. A. J. Balfour, officiated at 10 a.m., when there was a celebration of the Holy Communion, at which the number of communicants was very large.

*Presentation.*—The congregation of St. Matthews are about presenting their late junior curate, the Rev. J. Edgar Hatch, of Hartford College, Oxford, and who severed his connection with the parish for a time owing to his having returned to his college to take his degree, with a purse, in appreciation of his valuable services during the past eighteen months.

*The Cathedral.*—It is expected that the Very Rev. Dean Norman will shortly introduce a choir of boys and men at the Cathedral which he has had in training for the past year. This movement will add much to make the services at the Cathedral more hearty and bright.

*Ministering Children.*—As a result of the recent visit of the Countess of Meath, the founder, branches are in process of formation at the Cathedral and St.

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Peter's, in addition to the flourishing branch with 130 members and a number of associates, at St. Matthews, which was formed in 1885.

TORONTO.

*Ministering Children's League.*—Mrs. Alan Macdougall, central Secretary for Canada of the "Ministering Children's League," will be grateful if every lady in charge of a branch in Canada will kindly communicate with her, as she wishes to keep a record of all the branches, and to be able to publish a full report in December. Address 98 Rusholme Road, Toronto.

*What does it mean.*—Last Sunday the Rev. Wilkinson, a Wesleyan minister, announced that in order to carry on his evangelistic work amongst the poor, he felt compelled to sever his connection with the Methodist Church!

*The tractarian again at work.*—The man who is employed to create a disturbance in Toronto Churches on Sunday nights, was at work at St. Bartholomew's on Sunday last. The poor fellow is, we suppose, glad to earn a few cents for this miserable job, and he is therefore more to be pitied than blamed. But what of those who engage him to provoke a breach of the peace by insulting Church congregations?

*St. Bartholomew's.*—On Tuesday evening a social gathering of a somewhat novel character was held in the school house, the parents of the scholars having received written invitations from the superintendent and the teachers to spend the evening in a social manner at the school house. A large number responded to the invitation, and found the room beautifully decorated and adorned with hot house flowers. A delightful programme was provided for the evening's entertainment by the superintendent, Mr. Henry Guest Collins, and his colleagues, consisting of piano duets by Mr. and Mrs. Collins, songs by Messrs. Nicholl and Clark, and by the Misses (Barton, Darnett, Hessin, Guest, and Forbes, a reading by Miss Kiefler, and an admirable address by Rev. J. P. Lewis, rector of Grace Church, in the first part of which he gave some well-timed advice as to the great responsibility which lay upon parents to see that their children keep steadily in attendance upon their own Sunday School without any gadding about at the invitation of their companions to other schools. In the last portion of his address he described in a most interesting manner his visit to Nazareth, Jerusalem, Egypt, which made all the audience desire a more lengthy description at a future date. These hopes will probably be realized. Tea and refreshments closed a very pleasant evening at about 10 o'clock.

*St. Mary Magdalene.*—The ceremony of laying the corner stone of this new church was performed on the 7th November by Rev. R. Harrison, rector of St. Matthias. About two hundred people were present among them being Revs. Rural Dean Langtry, J. P. Lewis and J. D. Cayley, who assisted in the service. The choir having chanted the 84th and 122nd Psalms, Rev. Mr. Harrison was handed a silver trowel, with which he struck the stone, and as it was being lowered to its place he repeated the following sentence: "In the faith of Jesus Christ we place this foundation stone, in the name of the Father, Son and Holy Ghost."

In a short address, he said that it was common for people to declare that the English church had lost its strength and had fallen out of touch with the people. To-day, however, an evidence was given to the contrary, and while the number of those who accepted the truths of the holy Church should be larger, yet that so many had accepted them was cause for congratulation. He then called on Rev. Mr. Lewis, who predicted a great future for the new church. Continuing, he illustrated by several notable examples the effect of religion on the minds of men during periods of trouble, when the divine teaching of Christianity was alone of efficacy.

Rev. Chas. Darling, who is in charge of this thriving new church, then thanked those present for the interest they had shown. The church, he said, was but a small portion of what was designed to be a large and handsome edifice. Of course additions would have to be made bit by bit, but when all was completed they calculated on being able to seat 1,000 people. After Mr. Darling had finished the choir sang the recessional, "Christ is Our Sure Foundation." Later on an evensong, which most of the assemblage attended, was held in the church. Contributions towards St. Mary Magdalene will be thankfully welcome by the Rev. Charles Darling.

*MIMIC.*—The parish of Christ Church was set apart some time about 1827, the Rev. Thos. Phillips,

of Upper Canada College, being the first incumbent. For several years services were held in a log school house not far from the present church, but which has long since disappeared. In 1851, however, through the efforts chiefly of the late J. W. Gamble, Esq., a church building was begun and service held in it in the next year, 1852. This building has, with some few alterations and improvements, been in constant use ever since, a period of more than fifty-seven years, and will still be used as a school room, having been moved to the back of the lot for that purpose. The first vestry meeting of which there is any record was held on January 1st, 1834, and in the account of that meeting there is one entry which is interesting, as showing the manner in which the churchwardens were elected then. The entry is as follows:

"Mr. Phillips appointed Mr. J. W. Gamble churchwarden, and Mr. John Giles was nominated as the other churchwarden, to be elected at the next town meeting."

In 1835, Sir John Colborne, Governor of Upper Canada, created Christ Church a Rectory and appointed the Rev. Thos. Phillips the first rector. Mr. Phillips held the rectorship till his death in 1848, when the Rev. H. C. Cooper succeeded him. During Mr. Cooper's incumbency several improvements were made in the old church building, the principal being the addition of a chancel and the placing therein by the Gamble family of a very pretty stained glass memorial window. Mr. Cooper occupied the position of Rector for the long period of twenty-nine years, and after his death in 1877 the present Rector, the Rev. Canon Tremayne, was appointed by the late Bishop Bethune, and was inducted by the Ven. Geo. Whitaker, Archdeacon of York and Provost of Trinity College in October, 1877.

*St. Olaves.*—A confirmation service was held in this church, Wndermere, on Sunday evening. The Bishop of Toronto gave an able address on the laying on of hands, which was listened to with marked attention by a large congregation who joined heartily in the singing and responses. The candidates were presented by the Rev. H. Softley, curate in charge. The Rev. Mr. Cole, late of Algoma diocese, also took part in the service.

NIAGARA.

*MOUNT FOREST.*—Mr. C. J. Agar, on leaving this town, was presented with an address by the members of St. Paul's Young Men's Guild, &c., expressing the high esteem in which he was held. Mr. Agar replied in a happy and suitable manner.

HURON.

*MITCHELL.*—The rector some time since thought it well that the "C.E.T.S." meetings should be discontinued in the Temperance hall, and that services, with the shortened form of evening prayer and a Gospel temperance sermon or address in the church, should take their place. The first of these gatherings was held recently, when the Rev. Dr. Mookridge preached. Last Monday evening the second service of a like character, was held, when the Rev. Canon Davis preached an excellent sermon from the text "woe to the drunkards." Miss Mabel Dent sang very sweetly during the taking up of the offertory, a solo, the "ninety and nine." There was a good congregation; it is believed that these services will be productive of much good.

The members of the Woman's Missionary Association have lately sent out two large bales of clothing and toys to the N. W., and another is to follow.

The rector has issued the plan of work for the winter months. There will be services every Wednesday in the church, with lectures upon special subjects; after which the teachers preparation class will be held. There will be a short additional prayer meeting once a month after evening service on Sunday, and another after S. School. A series of socials will be held once a month, and prayer meetings from house to house every fortnight. Prayer meetings will also be held in the country. An occasional Gospel temperance service (C.E.T.S.) will be held in the church, and confirmation classes will shortly be commenced. The "Woman's Missionary Association" will meet once a fortnight.

*PARIS—Jubilee.*—Fifty years of parish church life is worthy of celebration. What ups and downs, what struggles and successes, what changes in the individuals, but what continued church existence does fifty years tell us of. Such will be the subject of the Jubilee Celebration at St. James' church, Paris, Ont., on All Saints' Day. This church was built in 1839 by the generosity of the late Mrs. Dickson, mother of the present Dr. Dickson, of Paris. This is still spoken of "as a memorial of her."

*Clerical Conference.*—A number of the clergy of Brant County met in conference at Grace church, Brantford, at the call of the Rural Dean on Wednesday, 23rd Oct. A special public service was held in the evening, at which the Rev. E. P. Crawford, M.A., of Hamilton, preached an excellent sermon. The next morning, after Holy Communion, the clergy met in the vestry, and were addressed by the Rev. Mr. Crawford, the Rev. F. E. Howitt, of Stony Creek, and the Rev. J. C. Farthing, B.A., of Woodstock. The addresses of the visiting clergy were much appreciated. After dinner at the Rectory, and an afternoon session, which was of a public nature for church workers generally, the conference broke up.

*Missionary Pictures.*—It will be interesting to know that the Rev. P. L. Spencer, rector of Thorold, has a large collection of pictures of missionary life in various parts of the world, which are in the form of transparencies for the magic lantern. Lately the Indians of the Six Nations enjoyed the pleasure of a visit from Mr. Spencer, and no less than 600 people were present at the missionary meetings held in the four churches on four successive evenings. The views illuminated by the sciopticon were very beautiful, and Mr. Spencer's addresses were very interesting. This method of making missionary meetings attractive, cannot but do good wherever it is tried.

*Indian Missions.*—In September the New England Company of London, England, sent four gentlemen to visit the Indian missions under their care in Canada. Their report will be looked for with interest, as the whole question of Indian christianization may be supposed to be included. The following distinguished gentlemen composed the commission: Prof. Wm. Lant Carpenter, B.A., B.Sc., Duncan Milligan, Esq. F.R.A.S.; J. S. Sister, Esq., Chief Warden of the London Fishmongers' Guild; and W. M. Vanning, Esq., D.C.L. There visits in Ontario were to their missions at Chemong Lake, and the Grand River reserve, near Brantford. It must be cheering to the missionaries to know that they are not altogether forgotten by the world in their lonely work for Christ and for His Church.

It is stated that a very pleasant Harvest Festival was held at Hagersville, at which the Rural Dean of Brant preached the sermon.

Captain Ecclestone of the Church Army is holding a mission at Holmedale, one of the suburban churches of Brantford.

*BERLIN.*—The Rev. Rural Dean Smith having announced on the 20th October his resignation of the parish, and his early removal to Morpeth, a large number of his younger parishioners waited on him on the evening of the 24th, and presented him with a purse containing a good sum of money; the following address being read by Miss B. Fennell:—

To the Rev. S. L. Smith, R. D., Rector of St. John's Church, Berlin:

REV. AND DEAR SIR,—Having heard with sorrow your announcement on Sunday last that you are about to leave us, we, the members of your various classes, have taken this opportunity of meeting you before you leave for your new pastorate. We desire to express our sorrow at your approaching departure, to show that your labours in our behalf have been appreciated, and to express our hopes that your efforts in your new charge may be accompanied by a success worthy of the energy and geniality which you have on all occasions displayed in conducting the various classes under your charge. We desire also to testify to the great interest you have always shown in the spiritual welfare of the young people of your congregation, as shown in the introduction of the Bible and Young Men's Classes, and also in the conducting of a Confirmation Class, unsurpassed by any held for a great many years. While deeply regretting your departure, we cannot but feel that it is the lot of all men to undergo the experience of parting from friends and scenes rendered dear by labours, trials and success, and that "what is our loss may be another's gain." May it prove such to you. As a very slight token of our appreciation of your ability, energy and zeal, will you kindly accept from our hands the accompanying gift, presented in this form that you may be at liberty to expend it in such a way as may be most beneficial to you and your esteemed family, or as may best recall to mind the good wishes of the givers? Wishing you every success in your new pastorate, we beg leave to subscribe ourselves your most grateful pupils. Signed by the Committee on behalf of the subscribers. F. W. Shepard, J. P. Fennell, A. W. Connor, Ella Simpson, Bessie Fennell, Minnie A. Young.

Although taken entirely by surprise, Mr. Smith made a neat speech, in which he heartily thanked the donors for their kindness, and said of all things he regretted in leaving Berlin it was leaving the young people. The diligence and success with which he has conducted his various classes, may be inferred from the fact that though several members have left town, and owing to the short notice, others could not be reached, there was fifty-four contributors, all but one being young people. As a preacher, Mr. Smith has not been surpassed in this parish for many years, as appears from the large congregations he has drawn, while he has shown unusual power of influencing young men for good. He and his amiable family leave many warm friends behind them.

One word more must be said. Within less than eleven years, three incumbents of this parish, though supported by the majority of the congregation, have exchanged or resigned 'for the sake of peace.' Is it not time that Churchmen here bethought themselves and sought for 'that most excellent gift of charity?'

**RIDGETOWN.**—The harvest festival which was celebrated in the Church of the Advent on Sunday, 27th ult., followed by a supper in the town hall on Monday, proved one of the most successful and interesting ever held in this town. The zealous incumbent, Rev. A. F. B. Burt, had made very careful and thorough preparation for the occasion, and his personal labours were amply repaid. The Sunday services were bright, hearty, and attended by congregations which completely filled the church. The choir, which was under the direction of the talented organist, Miss Ellis, was ably supported in the beautiful anthems and sacred solos by Messrs. Jennings, H. Smith and Mrs. McKellar. The sermons were preached by Rev. Canon Richardson, of London, Ont., and were listened to with marked attention at morning, afternoon and evening services. The service in the afternoon was especially enthusiastic, and it was a grand sight to witness the large body of S. S. teachers and christian workers of all denominations in the place gathered in devout sympathy in the beautiful little church. The tea on Monday evening was a decided success. The viands provided were both good and abundant, and partaken of by a large and happy company. The concert which followed was of the highest order, and reflected great credit upon the pianist, Miss Ellis, who appeared for the first time before a Ridgeway audience, and proved herself worthy of the high reputation she attained in the University of Dakota. A handsome sum was realized toward paying off the church debt, which owing to the energy, perseverance and popularity of the pastor and his excellent wife, is being rapidly liquidated.

#### ALGOMA.

**ST. JOSEPH'S ISLAND.**—The Bishop of the diocese visited this mission and confirmed several candidates on Sunday, Oct. 27th, 1889. He arrived from the Sault on board his yacht, "The Evangeline," on the afternoon of Saturday, the 26th. The missionary, Rev. Charles Piercy, met his Lordship at Hilton Dock and drove him to his residence. Next morning, an early start was made for Jocelyn. Service was held in Holy Trinity Church at 10 o'clock. At its conclusion a lunch was provided in the adjacent school-house, after which the Bishop and Mr. Piercy started for Richard's Landing. Mr. C. Young, of Jocelyn, taking charge of Dr. Sullivan. Then at 3 o'clock a service was held in the Temperance Hall. One candidate (adult) was confirmed. At this point there should be a church, but cannot be for a long time unless the friends of Algoma who are scattered throughout the Dominion contribute liberally towards its erection. The afternoon service over, a cup of tea was hastily swallowed in the house of Mr. Richards, and the Bishop was off again—this time to Hilton. At evening service in St. John's church, the missionary presented three candidates (two of whom were adults) for the Apostolic rite. The services were all largely attended, and the Bishop's address to the confirmands, as well as his sermons, were attentively listened to. Besides preaching three sermons and giving two addresses, the Bishop had, during the day, driven a distance of 33 miles. Next morning (Monday) Mr. Piercy took his Lordship to the house of a woman who is lame and lived too far away to be able to get to church the preceding evening to be confirmed. The rite was administered in her house in presence of her family and a neighbor. Returning to Hilton Dock, lunch was provided by Mrs. J. Marks, after partaking of which the "Evangeline" steamed away for Sault Ste. Marie, the Bishop at the wheel, as usual. The visits of Bishop Sullivan are anxiously looked for by the scattered church people of St. Joseph's Island. They are times of encouragement to our people.

#### THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Nov. 5th.—Complaints are rife that the results of the revision of the Prayer Book is to rob the Church of that flexibility and comprehensiveness which were the great objects aimed at. Yet we have now twenty selections of psalms were before we only had ten: we may now begin Morning Prayer, when the Holy Communion follows immediately afterwards, with the Lord's Prayer and end with the third collect, and do the same any Sunday at Evensong, thereby shortening the service and allowing of more elaborate music or a longer sermon (if that is a desirable addition). The introductory and the Offertory texts present a greater choice; the Litany has a new (if a clumsy) group of suffrages against earthquakes and everything else introduced, and other changes of the same sort have been made, all of which render the Prayer Book more comprehensive and the service more accommodated to every want. If that is not flexibility and comprehensiveness enough, it is hard to say what is. The real grievance is that the Broad Churchmen wanted the Book of Offices approved, and Dr. Huntington's office for sundry occasions sandwiched into the Prayer Book, so that they might use them, in all their colorless vagueness, in place of the more dogmatic definiteness of the Book of Common Prayer. They are likewise considerably put out by the obligation to use the Nicene Creed on the five great feasts when the Holy Communion is celebrated. They must now either obey the rubric or be liable to censure. They claim they have always believed its clauses, but that they don't wish to keep outsiders from coming into the Church by making its formularies too rigid. But surely, if a man does not feel himself bound to hold all that the Nicene Creed sets forth as of obligation, he has no right to profess and call himself a Christian,—often none to profess and call himself a Churchman,—often none to profess and call himself a Christian, only a Deist. And that is where the shoe pinches in Trinity church, Boston.

#### THE END OF REVISION.

so far as the *Churchman* is concerned, and so far as Churchmen are interested in the matter, is a subject for congratulation. It is now shelved, at least, in this one day, after keeping the Church more or less in a ferment for quite twelve years. There will in future be time for the convention to devote to other matters of the law quite as weighty. There are, of course, some changes not adopted that the bishops and many of the clergy and laity would have wished to have seen adopted. But what little has been lost in that way has been more than stoned for by what has been added, and still more by what has been left altogether untouched. With the Churchman the faithful can but rejoice, while they "wonder that the changes are so few, and on the whole, so moderate."—a big admission on the part of that paper. It also aptly points out that after this convention there is no need, as is too often the case after Church councils, "to care for the wounded and to bury the dead. The close of the convention leaves neither dead nor wounded for the simple reason that there has been no battle."

#### THE METHODS OF REVISION

have been throughout unchurchly, and for that reason it were better the whole subject should come to an end. Every change in the Liturgy should have come from the Bishops. But the very reverse has been the case. A mixed committee was struck to prepare and draw up in report from what emendations should be made, instead of the bishops doing this themselves. They should likewise have been the first to declare the necessity for revision, its scope, and its details, and then the whole scheme should have been laid before the House of Deputies. The reverse, or nearly the reverse of this was the case. Certainly the bishops did not define the scope—throughout and to the last the convention had to fight any amount of shadows and knock down any number of men of straw. The details came up piecemeal, and even when the bishops did send down their scheme to the deputies, it was somewhat crude and undigested. It is best not to advert to the disposition of many of the deputies—not least those of the Broad Church school,—to oppose everything sent down to them by the bishops, on the general principle that anything initiated by the Episcopate must be bad. Altogether it was time the revision craze came to an end.

#### WOMEN'S WORK IN THE CHURCH

has now been formally recognized by the very crude and imperfect canon on deaconesses, which simply lays down certain rules as to what manner of women these shall be, what the order for setting them apart, and what their discipline and state of life after they have been laid apart. But all this had been in practice fixed long since by the various bishops, such as those of Long Island and New York, who had been in the habit of employing deaconesses for many years before the last convention acknowledged them as a

something—an order recognized by the Church Catholic. The canon, as passed, is imperfect inasmuch as it does not recognize sisterhoods only communities of deaconesses or single deaconesses acting, as is right they should act, under the bishop of the diocese. The difficulty in the case of sisters is that, so far as the bishop of the diocese and the parish priest are concerned, they are virtually irresponsible. Their allegiance is due not to these, but to some outside superior, perhaps an alien, perhaps not residing in the United States at all, who has drawn up an iron hard and fast rule that may be, I know in some cases is, utterly foreign to the American national spirit and the spirit of the American Church. Hence arises friction. The sisters will not be guided by the advice of the parish priest, at times they go dead against him and quote "our holy rule," when he would have things done otherwise. Then when remonstrated with they fly with an appeal, not to the bishop but to the director or superior of the order, who may or may not consult bishop or priest, but renders a decision irrespective of either, which alone the sisters will follow. All this the canon should have dealt with. As it is, it doesn't touch their case at all.

#### THE WESTMINSTER CONFESSION.

It is noticeable that just as the general convention has made the Nicene Creed of obligation as to its recital, the Presbyterians are daily growing more intolerant of the burden which the Westminster Confession lays upon their shoulders. The Venerable Dr. McCork, who is opposed to the blue Pincetonians in general, who will not lift this burden with one of their fingers, and Dr. Howard Crosby, the leading Presbyterian of this city, in fact of that body in the United States or on this continent, is pressing to the inevitable end the question of rejecting altogether, or, at all events greatly modifying the offensive creed, with its fearful Calvinistic consequences. In this city on Monday the following resolution, in answer to the questions of the General Assembly in regard to a revision of the Confession, was passed, after some hours discussion, by a vote of 67 to 15.

Whereas, The General Assembly has overtured this Presbytery the following questions: "First, Do you desire a revision of the Confession of Faith? Second, If so, in what respect, and to what extent?" Therefore,

Resolved, That this Presbytery answers the first question in the affirmative, understanding the word revision to be used broadly as comprehending any confessional changes.

On motion of Dr. Crosby the second question was referred to a committee in December. The sentiment of the Presbytery was

#### OVERWHELMINGLY FOR REVISION.

All who spoke in favor of it spoke warmly and some denounced the Confession in terms so fierce as to shock the old orthodox members. One speaker, who was loudly applauded, expressed his opinion that "the Presbyterian Church is in need of a doctrinal statement which can be used and which can be understood." All the revisionists repudiated the doctrines of irrevocable predestination and non-elect infant damnation. One divine compared the Confession to

#### AN ANACONDA

which holds Presbyterianism in its folds and frightens away the members of other denominations. Dr. Paxton's view was that a "man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival—and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes. Calvin looked at God and saw nothing but His terrible sovereignty. We see that

#### HIS NAME IS LOVE.

Many of the speakers declared that Presbyterianism needs a new creed, a brief, comprehensive statement, containing only what Presbyterians hold it necessary to believe. Drs. Henry M. Field, Philip Schaff, Howard Crosby, John R. Paxton, H. J. Van Dyke, Richard Harlan, and Samuel D. Burchard were among those who voted in favor of revision.

#### CHURCH ITEMS.

In Boston divinity students from the Cambridge school are now told off to help in the Church city mission work.

Bishop Potter has formally deposed from the ministry the Rev. John M. Leavitt, D.D., whom it has taken forty years to find out that the Church is all wrong. He has become a Reformed Episcopalian, and is now, of course, all right.

Bishop Paret, of Maryland, has recently a most striking address on the "Duty of a Parish in Seeking a Rector." In another church the theme of his dis-

course was the "Duty of Parishes in Maintaining their Rectors."

The Churchman's reports of the General Convention were far and away the best and the fullest.

Five communicants have been added to the French church of St. Sauveur, Philadelphia, whose rector, the Rev. Dr. Mills, publishes the only French Church paper on the continent of America, L'Avenir by name. It would powerfully help the Church in the French speaking parts of Canada.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ST. ALBAN'S CATHEDRAL.

SIR.—It gave me great pleasure to see the statement by the Bishop of Toronto in last week's DOMINION CHURCHMAN. "Let us each one take up the cry ONE LAND, ONE LANGUAGE, ONE CHURCH (the Church in Canada) and let us look forward towards seeing a national synod soon to assemble in Toronto." Where could we find a spot more fit for the first sermon than in the church dedicated to St Alban. When that time comes we missionaries must prepare to vacate our places. As for me, as a man from the old country, I rejoice greatly that the Church is as at last moving into line.

Yours, X.

PREBENDARIES.

SIR.—The Bishop of Toronto having intimated his intention of raising a number of his clergy to the dignity of Prebendaries, I take the liberty to ask His Lordship, most respectfully, how, save on the locus a non lucendo principle, the term can be applicable to those gentlemen, when they are not in any shape the recipients of the prebend or stipend from which that term is derived, the Latin originating verb being probeo, to give or supply. The specific meaning as applicable to the present case is the stipend furnished by a Cathedral to those clergymen who are appointed to officiate therein as Prebendaries: how does His Lordship propose to supply these stipends and thus to render the titles appropriate and intelligible so far as St. Alban's Cathedral, in whose prosperity I, for one, take a deep interest, is concerned? B. A. Peterboro, Nov. 5th.

ACKNOWLEDGMENT.

SIR.—Will you kindly allow me space in your columns to make very grateful acknowledgment of the receipt, through Mrs. Crawford, (the Rectory, church of the Ascension, Hamilton,) of the sum of \$100 collected by her while still resident in Brockville, of which, according to instructions given, \$75 is to be expended on the purchase of modern theological works to be placed on the shelves of our Diocesan Clerical Library, and the balance applied to incidental expenses such as printing of catalogues, &c. In no more practical or permanent form could the friends of the Diocese confer a benefit on it than by replenishing our Infant Circulating Library, and so supplementing the necessarily scanty stock of literary and theological lore already in the possession of our Missionaries. I may add that in order to secure in the outlay of this contribution a variety of theology fairly reflecting the various schools of thought to be found in the Diocese, I have requested each of the Missionaries to suggest the names of three works which he would like to see added to the Library. All future contributions to its support will be expended on the same principle. Books desirable for this purpose will be gladly received, prepaid, by the Librarian, the Rev. Rural Dean Lloyd, Huntsville. E. ALGOMA. Sault Ste. Marie, Oct. 30, 1889.

THE PIEGAN MISSION BUILDING FUND.

SIR.—In tendering my very grateful thanks to the many contributors of this fund, I must apologize for some little delay in publishing the long promised statement, at the same time giving particulars of the commencement of our work. The cause of this delay was—firstly, some promised contributions had not come in, and secondly, I wished to give some definite information with regard to that commencement. I have been requested to make some special acknowledgements but really I am at a loss to particularize

them. Everything seemed special; so special seemed the urgency of the demand for aid in erecting our mission home, the contributions already paid in will be acknowledged in our next issue.

And now the work is begun in earnest although there are many unforeseen expenses which were not included in the original estimate, and it is a matter of certainty that the sum in hand will not be sufficient to carry out the original design, namely, of a combined church and school in addition to the "Home." The intention is to build a school or class-room with a small chancel at one end to be shut off by folding doors, this to be used during divine service.

We have sufficient faith in the liberality and large heartedness of the people of Eastern Canada to believe that this will be carried out. A sum of one thousand dollars is still required to complete this undertaking, besides seven of our pupils to be provided for at twenty-five dollars a year. Upon my return to my mission, after my long absence, I received a very hearty welcome from the Indians who complained of my having left them so long, and said they had been eagerly looking for me. They are very impatient about the building of the school, which makes me doubly anxious to have it ready before winter begins.

The first difficulty which confronted us was the scarcity of lime, which costs \$1.25 per bushel, so I decided to burn a kiln, employing two men; who thoroughly understood the work, I went to the Porcupine Hills (a distance of fifteen miles), taking my wife and family, a tent and, provisions we all went in for ten days hard work. The men and I worked day and night, first blasting the immense lime stone rocks which were imbedded in the side of the hills; collecting them and burning in a kiln we were rewarded with splendid success, and have now on hand 250 bushels of the best of lime. Of this we will sell sufficient to cover the expenses of the lime burning.

The next difficulty which arose was the want of water, so we got to work to dig a well; two Indians to dig, a white man to do the mason work and myself to help all of them. We procured an inexhaustible supply of good water. The importance of first procuring lime and water will be seen in considering that we are putting a stone foundation under all our buildings, an unusual thing in this country, where the houses are built as expeditiously as possible, often without considering their durability. The stone foundation makes the buildings much more valuable, preventing the timbers from rotting. And so we have made a good beginning—the foundation is finished, the timbers for the house on the ground, and the men begin building to-morrow. The stone hauling I did with my own horses and waggon, and with my own hands, thus saving the hiring of a man and team which would have cost at least thirty dollars.

In the meantime we have not been able to carry on the day school but continue the Sunday school and services as usual.

We hope to begin our day school the first of October, Mrs. Bourne taking it for half a day each day to give me time to assist the carpenters. The boarding school we cannot hope to have ready much before Christmas; the work is necessarily slow, we have great difficulty in procuring workmen, and they ask two and a half, three, and even four dollars a day. After much earnest prayer and consideration the course adopted was decided upon, and we trust that the work will redound to the glory of God and be the means of bringing in many precious souls to the blessed Saviour's fold.

But I do most earnestly request all our friends and benefactors to remember that our "Home" cannot be finished or maintained unless we have much more hearty and prayerful support. Our good bishop has cautioned me to undertake no personal responsibility in the expenses of the work, so I again earnestly appeal for further aid to my dear fellow Christians in the Dominion to enable me to complete these buildings before the cold weather sets in. For the satisfaction of our supporters and the contributors to our building fund, I propose publishing a quarterly report of the progress of our work. Mrs. Bourne will also contribute, as requested, her quarterly letter to the leaflet.

H. I. BOURNE, Missionary, Piegan Reserve.

Piegan Mission, Sept., 1889.

SKETCH OF LESSON.

22ND SUNDAY AFTER TRINITY. NOV. 17TH, 1889.

The Crucifixion.

Passage to be read.—S. Luke xxiii. 26-43.

On Palm Sunday we considered in our lesson a great procession passing into the city of Jerusalem (recapitulated), shouting and singing of "the King of the Jews." Our lesson to-day speaks of that which occurred five days afterwards, on the Friday. To-day we read of a procession going out of the city—that very "King of

the Jews" going to execution amidst taunts and insults!

I.—THE WAY TO CALVARY.

Look at that procession. (a) Roman soldiers with their centurion. (b) Three condemned men carrying wooden crosses. What were the two? The One. What was He? (c) A great crowd following, the priests exulting at being rid of their enemy, women weeping because their kind Teacher and Healer is to die. The two malefactors carry their crosses well enough, but Jesus has undergone all the sufferings spoken of on last four Sundays. He gives way under the weight. They force a stranger to help Him carry the load (v. 26).

Jesus does not think of Himself. See what He says to the weeping women (vv. 28-31). Their tears and ours must not be at the sight of His suffering, but on account of our sin which has caused His suffering.

II.—THE SCENE ON CALVARY.

Look at three groups.

(1) The Soldiers. Watch them—stripping their victims, laying them on the crosses, driving in the cruel nails, lifting up the crosses, standing them in holes made for them. Over each head a tablet with the crime inscribed upon it. What is written on the middle one? (v. 38). The soldiers divide the clothes of the three—their perquisites—totally ignorant of the awful thing they have done.

(2) The Chief Priests and people. The priests—what a triumph for them!—Three days ago this Nazarene was denouncing their sin in the Temple—now there He hangs! The people—some of them had taken His side, now wonder how they could be so foolish as to think Him Messiah—fancy Messiah crucified like a slave! See the taunts and insults. (S. Matt. xxvii. 39-43.)

(3) A third group. (S. John xix. 25). Think of their grief—their horror at His suffering—their bitter disappointment. Think of His Mother. What had old Simeon prophesied of her? (S. Luke ii. 35.)

III.—THREE GRACIOUS SAYINGS ON CALVARY.

1. Concerning His murderers, (v. 34). At the very moment of torture, the nails tearing His sacred flesh—what does he utter? Not a cry of pain, no begging for life, no threat of punishment, no calling for help; not even a stern, proud, "I forgive you." But what? He thinks of the sin of the soldiers, of Pilate, of the Jews, yes, and of yours and mine, for we too have crucified Him by our sins. He cries "Father, forgive them; for they know not what they do." How often do we sin without thinking—scarcely knowing what we do? Pray God to "forgive our sins, negligences, and ignorances." (Litany).

2. To the penitent malefactor, (vv. 39-43). One malefactor insults our Lord: the other rebukes him, and utters a prayer "Lord remember, &c." Jesus makes no answer to the one who mocks: to the prayer of the other He answers, "To-day shalt thou, &c." He asked to be (a) remembered, (b) when Jesus came, (c) in His kingdom (i.e., on earth); promised to be (a) taken with Christ, (b) that very day, (c) into Paradise.

3. To His Mother and S. John, (S. John xix. 25-27.) A gift to each. To His Mother a son, to protect and care for her; to the beloved disciple, a work to do for his master. Thus Jesus in His dying anguish has a thought for all.

We have seen two things.

1. Christ's deep humiliation. Here is the Son of God, who lived in glory before the world was made, who Himself made all things (S. John I. 1-3), marched out of His own favoured city by His own creatures to be put to death along with two criminals. (Phil. ii. 8)

2. Christ's real greatness.

(a) The things done to Him proved Him to be the promised Messiah. (See Ps. xxii. ver. 6-8); the insults; (ver. 18, 17), the staving; (ver. 16), the nails; (ver. 18), the division of his clothes. (See Isai. liii. ver. 8), the scorn and rejection; (ver. 7), His meek silence; (ver. 12), the malefactors with Him, and His intercession.

(b) He submitted to it all voluntarily (S. John x. 17, 18); what for? (S. John x. 11, 15.) What prevented Him coming down from the cross when they told Him to do so? (Eph. iii. 19.)

(c) See His love and power manifested even then. Praying for His murderers,—promising a place in Paradise to the poor dying robber,—tenderly giving His Mother a home. Above all, what mighty power must he have had to draw the robber to Him at that hour. If thus great on the cross, what on the throne? There He sits now, a living, loving, Almighty Saviour—what more can we want?

—When you get into a tight place and everything goes against you till it seems as if you couldn't hold out a minute longer, never give up then, for that is just the place and time the tide'll turn.

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Nobody knows of the work it takes  
To keep the home together;  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless cares,  
Bestowed on baby brother;  
Nobody knows of the tender pray'r,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the tenderly sought,  
Nobody—only mother.

Nobody knows of the anxious fears,  
Lest darling may not weather  
The storm of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above  
To thank the heavenly Father,  
For the sweetest gift—a mother's love;  
Nobody can—but mother.

A BEAUTIFUL LIFE.

You can live a beautiful life in the midst of your present circumstances. When God put you into them, He meant to see you through. He had no intention that you should fail. I know it seems hard for you at times, but Christ is with you. You say, "Oh, if I had such a lot in life as this one, or that one, I should be so different." You must be yourself, and not some other one, and your life is to be lived amid your own peculiar experiences. But God adapts His help to our circumstances. There is a text that says, "Thy shoes shall be iron." That means that if you have stony paths to walk over, God is not going to send you forth with paper-soled slippers on, but with shoes strong and enduring, equal to the need of the journey. In simple words, Christ is just as able to help you to live a truly beautiful life in your peculiar circumstances, as if you were in the easiest and most sheltered position possible on earth. And He will, if you but learn to trust Him.

"I CANNOT FEEL SAVED."

"Whosoever believeth that Jesus is the Christ is born of God."—I. John v. 1.

Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ, and thou shalt feel saved;" but, "Believe on the Lord Jesus Christ, and thou shalt be saved." No one can feel that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," was the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid." So with you dear reader. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy, because you shall know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings used to say—"Feelings! feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity, and I'll stick to that like a limpet to the rock."

"Be my feelings what they will,  
Jesus is my Saviour still.

SIR MORELL MACKENZIE, the physician to the late Emperor of Germany, has written expressly for the *Youth's Companion* a most valuable article on "The Care of the Voice in Youth." A similar article on "The Care of the Eyes in Youth" has been prepared by the famous oculist, Dr. D. B. St. John Roosa.

A SHARP THRUST.

Some men who pass for very respectable citizens, and who really are not without good qualities, have a habit on not only finding fault with their wives at every least provocation, but of doing it in terms such as no gentleman would think of applying to any lady except his own wife or possibly his own sister.

There is a story that such a man came home from the shop one night, and found his wife much excited over the outrageous behaviour of a tramp. He had begged for something to eat, and, not liking what the woman gave him, had abused her in the rudest terms.

"Johnny," said the man, thoroughly indignant, "when you heard that cowardly rascal abusing your mother why didn't you run at once to the store and let me know? I would have made short work of him. Didn't you hear?"

"Yes, pa, I heard. I was out in the barn and heard what he said about the victuals; but—"

"But what?"

"Why, pa, I thought it was you scolding mother. He used the very same words you do when the dinner doesn't suit you. I did not think anybody else would dare talk to mother in that way."

CONVERSATION.

A talent for conversation has an extraordinary value for common, every-day life. Any one who has the gift enters in a social circle anywhere. How every one's face brightens at his entrance! How soon he sets all the little wheels in motion, encouraging the resources of the reserved and shy, subsidizing the facile, and making everybody glad and happy!

To converse well is not to engross the conversation. It is not to do all the talking. It is not necessary to talk with very great brilliancy. A man may talk with such surpassing power and splendor as to awe the rest of the company into silence, or excite their envy, and so produce a chill where his aim should be to produce heat and sunshine. He should seek the art of making others feel quite at home with him, so that, no matter how great may be his attainments or reputation, or how small may be theirs, they find it just as natural and pleasant talking to him as hearing him talk. The talent for conversation, indeed, more than anything else in life, requires tact and discretion. It requires one to have more varied knowledge, and to have it at instant and absolute disposal, so that he can use just as much or just as little as the occasion demands. It requires the ability to pass instantly and with ease from the playful to the serious, from books to men, and from the mere phrase of courtesy to the expression of sentiment and passion.

PURE RELIGION.

There is a great deal in this world that passes for religion, that falls far short of meeting the high and noble sphere which that word in its best and truest sense implies. Religion not only denotes the influence and motives to human duty which are found in the character and will of God, but, when possessed in the soul, leads to the performance of that duty. Pure religion will not manifest itself merely in the holding of a theory, nor even in the punctilious observance of certain church rites. It will show itself in acts of kindness, words of sympathy and deeds of love. Such are the best recommendations as to the genuineness of the religion of any man.

The burden of heralding to the world a special message, or of promoting a much-needed reform, should not be thought an excuse for neglecting to perform labors of love and Christian charity, and for not lending a helping hand in time of sorrow and need. Christ came to this earth on the greatest of all missions—the salvation of mankind. But the sick and distressed he never passed by unnoticed. His life was full of deeds of love and mercy.

Good deeds can never be separated from genuine religion. Faith without works is dead. Living faith works, and works by love. A heart full of love

to God cannot overlook the slightest of his creatures. To ignore the creature is to insult the Creator. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood we see there the maternal influences which form the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother when he left home to become the page of a nobleman. She said to him, with all the tenderness of a loving heart:

"My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself.—Avoid envy, hatred and lying as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation and a stimulus to a good life.

"I SAY UNTO YOU."

It makes all the difference who says a thing. If you could get near enough to a king or queen to hear them say anything, you would listen with all your might. And if they began "I say," you would lean forward to make sure of what they had to say. But if they said, "I say to you," I am sure no one would need to tell you to pay attention.

Now, the Lord Jesus says over and over again, "I say unto you." It was not only that he did say it a long time ago, but that whenever you look at the words, he is saying it still. For his words are not dead; these are *live* words, just as much as if he had said them a minute ago. For he says they are spirit and life, and that they shall never pass away. So when you come to "I say unto you," remember Jesus means it, and that he really means you to pay the same attention to what comes next as if he were speaking aloud to you.

And then remember it always means "I say unto you!" not only the disciples who went up to him in the mountain, but each of you who are just beginning to be one of his learners, for that is what "disciple" means. Some of the things he says may be a little more than you can understand yet, but they are said to you all the same. When I was a little girl, I had a gold piece given to me. If it had been a penny, I might have put it in my own little purse, and spent it at once; but, being gold, my dear father took care of it for me, and I expect I forgot all about it.—But one day, when I was grown up, he called me into his study and gave me the very same piece of money, reminding me how it had been given me when I was about as big as the back of the chair. And I was very glad to have it then, for I understood how much it was worth, and knew well what to do with it.

Now when you come to some saying of the Lord Jesus what you do not understand or see how to make any use of for yourself, do not think it is of no consequence whether you read it or not. When you are older, you will find that it is just like my gold piece coming back to you when you want it, and are able to make use of it. But how good it is of the Lord Jesus to have said so many things that are just what will help you now! Be on the lookout for them every time you read, and see if you don't find something every day which is for you now.—Frances Ridley Havergal.

## HINTS TO HOUSEKEEPERS.

**VEGETABLE SOUP.**—Put a quart of boiling water in a kettle, cut up one carrot, one turnip, one sweet potato, one Irish potato and one parsnip. Put on to boil; when done, add a cupful of rice, stock to flavor, with salt and pepper. Let come to a boil and serve.

**MUTTON SOUP.**—Take six pounds of the neck of mutton, put in a soup-kettle, cover with four quarts of water, bring slowly to a boil, skim carefully, cover and let simmer gently for four hours. Strain and stand away to cool. Skim off the fat. Put the soup in a kettle, add an onion, bay leaf and half a cup of rice.

**NOODLE SOUP.**—Clean a large chicken, put it into a soup-kettle with three quarts of cold water, stand on a moderate fire and bring to a boil. Skim carefully. Let simmer gently two hours; then add one sliced onion, a sprig of parsley and four ounces of noodles, simmer one hour longer, season. Serve the soup hot. Dish the chicken and serve with egg sauce.

**BEEF SOUP.**—Put a shin of beef in a soup-kettle, add five quarts of water, place over a moderate fire, let boil and skim. Let simmer gently for four hours. Take out the beef bone. Skim all the fat from the soup. Chop one turnip, one onion, one head of celery, one parsnip, one carrot, one teacup of cabbage and one Irish potato; add to the soup. Let cook one hour longer. Season to taste.

**BEAN SOUP.**—Put a quart of beans to soak over night. In the morning, put to boil in water sufficient to cover, drain and put in a gallon of cold water, and half a pound of salt pork. Boil slowly for three hours, season with pepper and salt. Strain and serve with sliced lemon.

**MULLIGATAWNY SOUP.**—Take cold chicken, turkey, beef or veal, and put in a soup kettle with a gallon of water. Cut fine four stalks of celery, two onions and one carrot; fry in butter and put in the soup. Stir four ounces of flour in the skillet from which the vegetables were taken until brown, add to the soup. Let cook gently for four hours, season with salt and pepper, strain, and return to the pot, add the meat, free of bones, with a teacup of rice. Simmer half an hour longer and serve.

**OX-TAIL SOUP.**—Wash and wipe an ox-tail, cut in pieces. Put a tablespoonful of butter in a frying-pan. When hot, put in the ox-tail, let brown and take out, put in a soup-kettle, with one onion, one turnip, one carrot, half a dozen cloves and two quarts of cold water. Simmer two hours. Take the vegetables out, season with salt and pepper.

**TOMATO SOUP.**—To two quarts of beef stock add a quart can of tomatoes and boil half an hour. Strain, season with salt and pepper.

**POTATO SOUP.**—Boil half a dozen potatoes, mash, strain into a soup-kettle with two quarts of sweet milk, add an ounce of butter and two tablespoonfuls of finely-chopped parsley. Let boil, break in half a dozen crackers, season with salt and pepper, and serve.

**MOCK TURTLE SOUP.**—Take half a calf's head and remove the brains and skin, wash and soak in salt water. When ready to make the soup, put in a soup kettle with two quarts of cold water and one of soup stock. Let boil two hours, skim carefully. Take up the head, remove the bones and cut the meat in pieces. Fry one onion in butter, to which add a teaspoonful of sugar, and put in the soup, let simmer, add one carrot, one small turnip, one cupful of chopped cabbage, a few sprigs of parsley, half a dozen heads of celery, a small bunch of sweet herbs, the grated rind of a lemon, half a pod of red pepper and a little salt. Let simmer gently for one hour, strain, add the meat with half a pint of grated bread crumbs and

cook ten minutes longer. When ready to serve, add a tablespoonful of walnut catsup and a sliced lemon.

**GIBLET SOUP.**—Take two sets of chicken giblets, cut up and fry in butter. Chop one onion, one carrot and a sprig of parsley, fry in the hot butter, put with the giblets in the soup-kettle with a quart of cold water and a pint of soup stock. Let simmer slowly for two hours. Stir three ounces of flour in the frying-pan until smooth and strain into the soup. Take out the giblets, chop fine, put in the soup-tureen with the yolks of six hard-boiled eggs, season the soup with salt and pepper, and pour over the giblets and serve.

## LEARN TO BE HOUSEKEEPERS.

Begin with your own possessions, girls. Reform your upper bureau drawers; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and careful order in the midst of which you can daily move, and learn to keep it so that it will be a part of your toilet to dress your room and its arrangements while you dress yourself, leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear, or the ribbon and lace you put with soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing you have about you. This will not make you "fussy," it is the other thing that does that, the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation. Take upon yourself, for the sake of getting them in hand in like manner, if for no other need, all the cares that belong to your own small territory of home. Have your little wash-cloths and your sponges for bits of cleaning; your furniture brush and your leather duster your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel to preserve the polish, or restore the gloss where dark wood grows dim or gets soiled. Find out, by following your surely growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your own apartments, so that it is easier and more natural for you to do it than to let it alone, then you have learned to keep a whole house so far as its cleanly ordering is concerned.—*St. Nicholas.*

## HOW TO TEACH.

The true method of Sunday school teaching is catechetical. To preaching the pupil will generally turn a deaf or inattentive ear; because too often the multitude of words is a disguise for paucity of ideas. Never take for granted the children know very much; they like to be able to answer, even though the questions seem simple, and from that which they know is easier to lead them on to higher knowledge. My ideal is: The pupils should learn a short lesson and say it perfectly, having learned it before they come to school. If a lesson paper is used, let them have a general knowledge of the contents and meaning; it is not necessary they should be able to repeat the answers *verbatim*, because it is intended rather as a text-book on which to found the teaching. In reading try to make all listen, sometimes calling on one to read out of turn, so as to keep them attentive. Question them first on the meaning of the words and phrases; then on the subject and circumstances of the passage; then go to the paper and seek to instil into their minds the instruction you are ready to give them. Make them look out the texts and refer as much as possible to the *Prayer Book* and *Catechism*. Do it all simply, and avoid long words; drive home in a general way the spiritual points as they occur; speak to them as children of a Heavenly Father, Who loves them and will help them to be obedient and faithful.—*Rev. Henry Pollard, in Church Review.*

## SOME CONUNDRUMS.

Why is it that good Churchmen find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to attend meetings of the vestry or committees occasionally to transact the important work of the Lord.

Why does ten dollars seem so large when asked for church purposes, and so small when it is to be expended on personal indulgence?

Why is time so scarce when the church bell calls to worship, but so plenty when the world calls for pleasure?

Why are Sundays and other church days colder and hotter and wetter than other days?

Why do people who seldom, or never, respond to special calls for money find most fault because the calls are made?

Why is Sunday sickness the sickest sickness. Why are excuses that will keep people from church not thought sufficient for "regrets" when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?—*North East (Maine).*

## A DYING REQUEST.

"Promise me one thing," said a dying father to his son: "It is my dying request; will you grant it?"

The son, sobbing, gave his assent.

"I want you, for six months after my death, to go quietly and alone to my room for half an hour every day and there think."

"On what subject?" inquired the boy.

"That," replied the father, "I leave solely with yourself—only think!"

He had been a disobedient son, but he felt he would try to make some amends by keeping to his promise, and after his father died he did try. At first his thoughts wandered to all sorts of subjects, till at length conscience began to work, and he was awakened to a sense of his wickedness and evil doings, and he set himself to amend his life and ways.

## THE RULES OF ELIZABETH FRY.

1. Never lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person, when thou canst say a good thing of him. Not only speak charitably, but feel so.
4. Never be irritable or unkind to anybody.
5. Never indulge thyself in luxuries that are not necessary.
6. Do all things with consideration, and when thy path to act right is difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.

## FEMALE INFLUENCE.

There is a mystery about the rich, unseen power which woman possesses over the human heart that cannot be penetrated; and yet it goes on ever working; influencing the great tide of life and stamping itself upon nations. Young women remember this as you go forward to bless your race. The evils of society can be removed only by the culture of virtue. Let your supreme ambition be to make individual men nobler. All railroads and steamships and telegraphs only hasten the ruin of a nation, unless its citizens are virtuous. Those who ride, not the conveyance; what the message is, not the wire; these are of supreme importance. Knowledge alone is indeed power; so is steam; and both, without a wise engineer, are ruin to their possessor.

—The mind is something like a trunk. If well packed, it holds a great deal; if ill packed, next to nothing.

[Nov. 14, 1889.]

DRUMS.

When men find it so easy to turn to an entertainment or their personal gratification when asked to do the important work of the Lord, how large when asked to do a small thing when it is to be done?

When the church bell rings when the world is in a fever, are church days colder than other days?

Do we, or never, respond to the most fault because of the sickest sickness?

Will we keep people from going to "regrets" when the soul made the times?—North East

QUEST.

Did a dying father to trust; will you grant assent.

As after my death, to mourn for half an hour

And the boy. "I leave solely with

son, but he felt he is by keeping to his tried he did try. At all sorts of subjects, a to work, and he his wickedness and to amend his life

ABETH FRY.

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TURN FROM DARKNESS TO LIGHT.

Perhaps nothing makes us feel so much how we should try to turn people from darkness to light, and give the knowledge of the true God, as finding what foolish and wicked things people do for want of knowing Him. Of course this is not the whole reason why we work to spread the Church of God abroad. The chief reason is, and must be, that we desire God's glory, and want all men to know His love, and to serve Him. Many foolish and wicked things are (alas!) done in christian countries, and among the heathen are found many people highly civilized, sensible and prudent. But such a story as the one which follows shows how the very fact that people are without the knowledge of God leads them to the most absurd kinds of false worship. Their ignorance of the gospel is the cause of their doing things from

which we might think their own common sense would keep them. But it does not, and people everywhere, who are without the knowledge of God, are constantly showing us that with Him wisdom is to be found. The Rev. H. J. Foss, of Kobe, sends us this story to show us that superstition is by no means rooted out of Japan. He himself witnessed the folly of the people. "Some weeks ago," he writes, "a turtle found its way on shore in a storm, and wandering about it fell into a well. It could not get out again, and being too cramped to be able to enjoy the water, it soon died. The people to whom the well belonged pulled it out, and buried it honorably. And then the people from far and near came to worship it, and gave their alms before the spirit of the turtle, and believed that it was a sign of favor that it should have come to die there. We hear that the police stopped the collecting of alms, as they

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said the people were being deceived; but still divine honors are paid at the grave by the owners of the well, and their near neighbors. They used often to collect three or four shillings 1,000 to 1,500 'cash' daily from those who worshipped."

What strange ideas of religion such people must have! How little can a race where such a superstition is possible have had their thoughts at all turned upward, or looked upon their false gods in any way at all like that in which we can look up to our Heavenly Father!

**IMPORTANT TO WORKINGMEN.**—Artizans, mechanics, and laboringmen are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use.

#### THINGS EVERY BOY SHOULD KNOW.

A word for you boys—a most practical, sensible word—we quote from an exchange. Perhaps you are bewailing the hard lot that keeps you from school this fall. Cheer up. According to this writer's standard you have plenty of chances to be one of the world's giants after all, or, better, one of God's giants.

"I believe," says a Southern writer, "in schools where boys can learn trades. Peter the Great left his throne and went to learn how to build a ship, and he learned from stem to stern, from hull to mast; and that was the beginning of his greatness.

"I knew a young man who was poor and smart. A friend sent him to one of those schools up North, where he stayed two years and came back a mining engineer and a bridge builder.

Last year he planned and built a cotton factory, and is getting a large salary.

"How many college boys can tell what kind of timber will bear the heaviest burden, or why you take white oak for one part of the wagon and ash for another, and what timber will last longer under water and what out of water?"

"How many know sandstone from limestone, or iron from manganese? How many know how to cut a rafter or brace without a pattern? How many know which turns the faster—the top of the wheel or the bottom—

as the wagon moves along the ground? How many know how steel is made or how a snake can climb a tree? How many know that a horse gets up before and a cow behind, and the cow eats grass from her and the horse to him? How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without bloom?"

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it badly. And that is the trouble with most college boys. They do not want it; they are too busy, and have not got time.—There is more hope of a dull boy who wants knowledge than of a genius who generally knows it all without study. These close observers are the world's benefactors."

—In a recent number of *Our Day* it is stated that "it is not an uncommon occurrence for an East Indian, from Liverpool, just through the Red sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

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perior quality, and compares with the best im-  
ported ales. I have also analysed the Porter  
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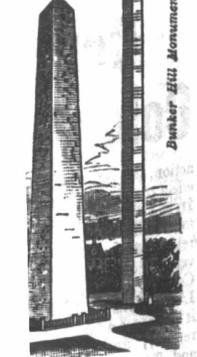
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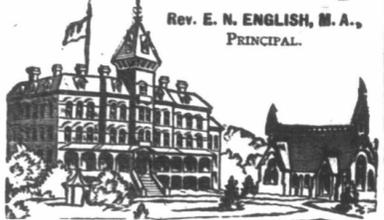
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